Roy

783 The people here must confess at least once a year.

666 632 565 634 622 [646] There are only two elected representatives here and also in Wailolong. The only election in the area is for the parliament. There is also a kind of election for the kakang. The choosers are the twenty-four kepala kampong of the eight kampongs. In the old days, although they got together, and went through the form of accepting the oldest son of the deceased or ejected kakang, it had to be the eldest son. Now they actually choose from candidates. The candidates must be of the proper nobility, so there aren't very many. Thus, when the previous kakang went out (he was ejected in 1938 because of a misdemeanor), there were three candidates: Roy, a man from Lewohala, and the present kakang. Roy says they were the only ones who were both noble and qualified. By the latter term he means that they were clever enough for the job. They had to be of the direct descending family of the radja tuan or kelake. The Radja of Larantuka is chairman of the electoral committee. Roy said that he does not force a choice, but lets everybody talk freely.

632 634 622 [178] Then it came out that there have actually been three phases in the kakang business: (1) pre-1915: he merely represented the succession; (2) 1915--1938: a period of tyranny, when the radja simply chose whom he pleased. This was the period when the Dutch and the radja worked together, the dark years; and (3) 1938--present: election within limits. Roy knows the word "candidaat."

Nowadays the radja must accept the will of the kepala kampong. The last imposed kakang, of the Larantuka Radja family, was deposed in 1938. He had been chosen by the radja three years before.

[661] In 1924 Roy had been elected by the kepala kampong, but the radja would not accept him (in 1938 Roy was a candidate but was not elected). This is an example of radja tyranny.

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622 carries on the prerogatives in a hereditary
614 fashion. If these posts are not so held, the people will not follow the individuals who occupy them.

789 In regard to magic power, he says that
624 there is none here. Not even the radja possesses any. Nevertheless, he says that everyone, without exception, obeys the officers. They just do it. He thinks that perhaps in the mountain kampongs I might still find ideas about magic power, but not here. I couldn't get anything more about this. Thus the situation here is different from the magic power and support of the ancestors which the officers in Larantuka have.

793 The pastors have magic power (and here per-
789 haps I can say that they are the only ones who today still have such power). They can wash away sins, do miracles, etc.

624 All adat posts are passed on from eldest son
● 646 to eldest son in a pure succession manner. They remain the same. The elections of the kepala kampong and the kapitan are new. Also new are the members of the Flores parliament and of the East Indonesian parliament. There are two electors in the district Rewarangga, for there are about one thousand tax-paying men. There is one elector for each five hundred tax-paying men.

666 When there is an election of electors, the kapitan calls all of those tax-paying individuals to his office, and he (the kapitan) posts a list of four candidates (!!). Each man comes forth clutching a stone, and he whispers his choice to the two "guards". The guard slips the stone in the proper pile. This is all done secretly and by whispering (but the guards know!). At first, the people here did not understand this and had to be egged on to come to the election. They did not know what it was all

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666 about. But with the second election they came without pushing and were then experienced. The two electors recently chosen were both from Roworeke (Migo[1] and one other person). They went to Ende to vote.

666 Migo[1] is uncertain in regard to the system
646 here, but remembers that for the Flores representatives to the East Indonesian parliament there was a list of four candidates, among them the successful one from Ende, Montero, a teacher. He is unclear about the elections for the Flores parliament too (there are two local houses: dewan radja-radja and the dewan perwakilan rakyat Flores). He does not even know how many members there are in all. There is evidently a different election all along the line for each parliamentary representation.

(I know that there are at least three representatives from Flores in the Makassar parliament: Raats, Adrianus, and Montero; maybe more?)

Migo[1] says there is no feeling on the subject of elections, as to whether they are good things or not. He says the people are just stupid, and they do what they are told.

178 The ones elected today are younger than they were before, as they have to be schooled. Formerly, the older the man the greater his influence. The hereditary posts are just that and always have been. He says there was no conflict between the old and the young, not even at first. They take anything, they are so stupid.

665 There are no political parties. At first
178 there was trouble in regard to the new things, but long since the old ones have decided that this is a modern world (and how this word modern is used all over Indonesia!). There is absolutely no fuss about anything now, and there was very little fuss before.

[1] [i.e., the assistant --Analyst]

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648 other types of slaves, and a few other things.
634 They also put in the radja. Otherwise they did
[681] not make much change in the traditional administration. Bima was out, and this may be why there is not so much feeling against the Dutch here.

565 As far as nobility is concerned, there are
789 the radja, dalu, gelarang, tuan tanah, but
756 they have no magic power. The kraeng says, however, that Todo and Pongkor sengadji used to have magic power (another sign of Makassar or Bima influence?). The mbako has magic power. The more I hear, the more I see that the mbako is really an important man.

622 The succession of radjas goes from eldest son
624 to eldest son or brother. The same holds for
632 the dalu, gelarang, tuan tanah, and tuan panga.
634 However, the dalu wakil is chosen by the dalu, always from his family, I suppose. The kepala kampong is chosen by the dalu after sounding out the feelings of the kampong. Many of these are commoners. Some are also tuan tanah. The tuan mbaru is merely the old man of the house with influence. He is usually the oldest. This position is non-hereditary and is evidently a matter of age.

Thus we see that all of these are hereditary, with the only exceptions those of the new kepala kampong and the unimportant tuan mbaru and the obvious dalu wakil.

666 A recent innovation has been the election
646 of members of the Flores daerah parliament,
635 the Dewan Perwakilan Rakyat Flores.

There are five members from Manggarai, elected at large, but by electoral districts. There are five districts named according to the place where the electors meet:

(1) Ruteng (South Central Manggarai)
(2) Rekas (West Manggarai)
(3) Tjantjar (Central Manggarai)

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666 (4) Lingkoadjang (East Manggarai)
646 (5) Reo (North Central Manggarai).
635 There is one elector for each five hundred adult taxpaying males. Thus there is one for Veol, and one for Ndung (i.e., for the Ndung gelarang). The kraeng who "works" with me is an elector from Veol. To choose electors, all five hundred men come (or can come) to the
632 place of the meeting. The dalu is the chairman, and the djurutulis sits apart and each man files past him and whispers his choice. He totals up the votes and announces the leaders. There may be four to six or more who become candidates for the position of elector. Then everyone files by again and whispers his choice. The winner is the one who gets the most votes.

From the Tjantjar district there are about one hundred and fifty electors (this means that there are in this area about seventy-five thousand "voters"). On the appointed day they come to Tjantjar (selected because it is on the road and centrally located), and a man from "the office" acts as chairman. Each elector gets a slip of paper and writes his choice on it. They are added, and the highest few are candidates. In the last election here there were three candidates: Dalu Rahong, a clerk in Ende named Hambur from Todo, and a guru from Ruteng named Tjangkung. The guru won, and became the Tjantjar area representative. Note that they can choose a man from anywhere in Manggarai. Conceivably all five members could be from one town! I think this is the English system too, i.e., a local representative need not be a local resident. Note that the dalu got on the slate (old influence) but didn't win (new influence).

634 I asked if there was any way to remove a
646 hereditary officer, for example, the radja.

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●646 They said no, but that there was much free talk against the radjas in the parliament now!

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888 All hereditary posts are genealogically linked. Most of the kepala kampong are still old illiterates. Parliament members are mainly middle aged people (the oldest literates, therefore). Age is of no concern for the hereditary posts, as one person merely succeeds to the post after another. In the kampong, however, the old men have the most influence, and the young people keep their mouths shut for the most part.

[562] Women may not hold hereditary posts. Until now women took no part in elections, but they may change things here.

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666 There is still only a very restricted political horizon here, and there is little knowledge about such things. But at least they have elections. This is very important. They start with an election. As they say in Celebes, they catch on fast. Veol is the center of the [614] gelarang, and Rahong is the center of the dalu, [632] and Ruteng is the center of Manggarai. They think nothing about the "place" of Manggarai in Flores; the radja is just a "big man." Beyond this they know practically nothing about the daerah, negara, etc.

648 Most of the people here thought the Dutch were all right and they were too uninformed to criticize them. Also, it must be remembered that they had been under the rule of Bima, and the Dutch at least drove Bima out. They did not even criticize the Japanese! They were simply not concerned. The great memory here is of Bima and slavery. They hate Bima.

609 Except for the pastors, everyone here knows of things and people who are Dutch only by name. Formerly they knew the local civil servants only slightly. They were always afraid of any new men who came here. This is true of my